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DRACONTIAS

NO. I 2007

OCCULTUM LAPIDEM * VISITA INTERIORA TERRAE RECTIFICANDO INVENIES



Dracontias

No. I 2007

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Melez!

Occasionally, one encounters persons calling themselves “theoretical magicians” and thus meaning that they subscribe to the magical paradigms without practising magic. But, theoretical magic is a contradiction. Magic is practice, action. Eugenio Trias, professor in philosophy, have pointed out that the word magic can be traced back to the same root as make (Swedish *makt* meaning ‘power’, German *machen* meaning ‘do’ or ‘make’). Magic is a creative, creating force through which the magician enables his visions through action. This is echoed in the Draconian magical formula: *Visio, Vires, Actio*: Vision, Force, Action. Practising magic, however, is an art that demands dedication, patience and discipline. A process of ennobling is demanded to develop the magical abilities, a path of initiation, an alchemy in which vision and action are united into a whole. The Magical Week on Gotland is the most important magical highlight of the year, where we unite magical work with inspiring social activities and there will be a unique opportunity to work magically in depth together with others in Dragon Rouge. The Magical Week 2007 we will focus on **Visio Vires Actio – The Draconian Alchemy** and we will ennoble our magical abilities during intensive magical operations.

HDHM!

Editor Thomas Karlsson. Layout T. Ketola. English translations from Swedish by Tommie Eriksson. Front cover artwork (based on a fresco at Pompei) by T.K.

For opinions or suggestions, please write to adminis-tration@dragonrouge.net.

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ANNE L.

The Path Through the Underworld

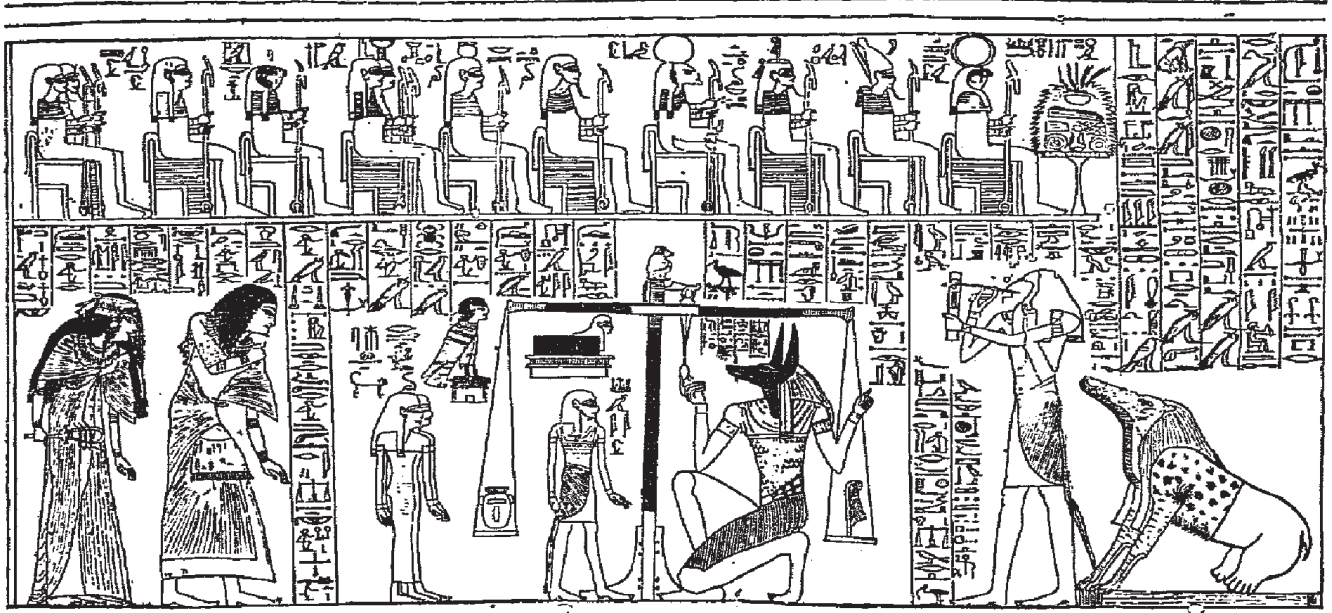
The underworld in ancient Egypt was a chaotic place that had to be passed through at special moments in time. Each night, the sun passed through this world and was exposed to its dangers. When a person died, the soul also had to pass through the underworld, but if this was to be possible the deceased needed help, and certain information followed the dead into the grave. The most famous of these texts are *The Egyptian Book of the Dead*, or *The Book of Coming Forth by Day*, as its Egyptian name would mean. Fact is that *The Book of the Dead* is only a part of a great amount of burial literature, which can be traced back to the fifth dynasty's last pharaoh Unas and his Pyramid.

Unas's grave was the first that was found that had text inscribed. Possibly earlier graves could have had similar texts written on more fragile materials that was stolen or destroyed by the passage of time. Since the text was found on the inside of the Pyramid walls during the rest of the Old Kingdom, these texts are named *The Pyramid Texts*. They are divided into different passages that are beginning with words to articulate, often referred to as utterances and written in the first person. It is interesting that no images are found. Later, in the burial literature, the trend was to have grand imagery and fewer texts (partly because the text, written in a then ancient language, could be read by increasingly few people). One explanation could be that there seemed to be a great fear of images. The hieroglyphs, in which *The Pyramid Texts* are written, contains images, but each time a dangerous animal was depicted it was made harmless, for example by drawing it with a dagger through it. In this manner the animal could not harm the deceased. This was also done in the burial literature of the middle kingdom. The texts seem to be assembled by different earlier texts, now lost, that reveal that the tradition was even older. *The Pyramid*

Texts do not describe any complete myths, but refer to many. About 200 gods are mentioned in the texts: Anubis, Atum, Geb, Horus, Isis, Nephtys, Osiris, Ra, Seth, Shu and Thoth are very frequent. The gods are described here as violent, mean and terrifying, as is common in Egyptian burial literature.¹

The Pyramid Texts have two main themes. One recounts how the king, which was here viewed as the son of Ra, after his death follows his father in the solar boat. But, the king is also Horus and after death becomes Osiris. According to the Egyptian way of thinking there were no contradiction in these two occurrences, it was only two ways of explaining an event. These texts quickly changed from only being accessible to the king and were used by queens, noblemen and also to the common people at the first intermedium (intermedia are time periods in Egyptian history that when Egypt was not united). There is today no accepted translation of the pyramid texts. Mainly because the order is not completely determined, which is also the case with later literature.²

The Middle Kingdom version of *The Pyramid Texts* are named *Coffin Texts* since most are found on coffins. These texts contain parts of *The Pyramid Texts* and also some material that later would appear in *The Book of the Dead*.³ The language is Middle Egyptian, but some are written in hieratic and instead of the messages of *The Pyramid Texts* the different passages are named "spells". Some spells have direct functions such as helping Ra's solar boat over the sky while others are pure explanations to older literature that have been incorporated but at this stage in time demanded an explanation. Other spells are monologues by different gods. Some coffin texts are actual maps (and in fact the earliest maps known from any culture), among which was found a group of texts called *The Book of Two Ways*. They present, as the name implies, two paths, over water and over land for the deceased who needs to pass through the underworld and reach the Field of Offerings: the Egyptian life after death. The texts also provide the deceased with magical formulas, which are needed to pass through the seven gates of the underworld, and their guardians. The deceased gains power over the guardians



In the presence of the gods, the heart of the scribe Ani is weighed in the Balance. From The Papyrus of Ani (XVIIIth dynasty).

by knowing their names. Pinch compares the descriptions of the underworld as “similar to that of the ‘spirit voyages’ induced by shamans in many cultures.”⁴

The Coffin Texts refer to many myths that describe the voyage of the sun across the heavens, and the fight against Apep is a common theme. Most coffin texts have been found in middle Egypt and references to the Ogdoad and Thoth, which had their seat in Hermopolis, are common. All dead are identified with Osiris in *The Coffin Texts*. Both women and men, since gender did not bear any greater significance after a person’s death, among the Egyptians, thus also the women could be buried with a doll depicting a female lover to awake when need would arise.

The Coffin Texts and *The Book of the Dead* are among the few Egyptian sources that mention any form of destruction of the world. This Armageddon will take place when the world sinks down into the waters of chaos, from which it once came, and primordial chaos will reign. This has, however, also been interpreted as a cyclical process in which the creation will one day reoccur, and not as a final Armageddon.⁵

Cronologically, we have now reached the new kingdom and *The Book of the Dead* which besides grave walls are written on papyrus

and at least one burial temple, namely Medinet Habu (Ramesses III). Since many burial temples are not preserved, there might have been several more. Many besides the kings soon used *The Book of the Dead* and the work seems to have been on demand and separately made for each customer. Due to this there is great variation in style and handicraft. Images start to appear, although they were also made separately (even if it was the same craftsman who wrote and made the drawings) so that text and images are not always connected. But the majority who ordered such works could not read anyway.⁶ And (we are now talking about the New Kingdom) the majority of the texts are written in Middle Egyptian and contains several grammatical mistakes. Ra and Osiris are the main characters but we can also find the famous scenes of the weighing of the heart against the feather of Maat and the so-called negative confession.⁷

Scholars are discussing the order of the chapters of *The Book of the Dead*. The old numbering that has been used is unfortunately catastrophic and question is if any order can be made when there are so many variations and it probably never was supposed to be published in any kind of unity.⁸

Apart from *The Book of the Dead*, other “books” appear in the graves of the New

Kingdom. From the 18th dynasty the graves contained more than one book. A number of books have been called Underworld books, since they describe the journey through the underworld. The information in these was only meant for the king and high priests and recounts the voyage of Ra.⁹

Amduat or *Book of That Which Is In the Underworld* is a guide book to the underworld and some of it comes from *Book of Two Ways* and can be traced back to the Old Kingdom. Shorter versions were used outside the social elite.

Book of Gates is from the New Kingdom, the 19th dynasty, and is a guide book to the gates and their guardians which are now 12 after the 12 hours of night, unlike the *Book of Two Ways* with its 7 gates. The dead had also here to know the names of the guardians.

Book of Caverns, from the 20th dynasty reveals how extremely hard it was to pass through the underworld (as if previous books had been too simple...) and its illustrations depict people in holes and caves, caught, drowned to show what happens if one gets lost. The 20th dynasty was the end of the great epoch and this might be reflected in the burial literature.¹⁰

Two books that are slightly different are *Book of the Heavenly Cow* and *Litany of Ra*. The former was first found in the grave of Tutankhamon (18th dynasty) and contains among other things, the myths of how man plans an uproar against the ancient creator god. The god then sends his eye Hathor/Sekhmet to slaughter man. He gets second thoughts later, but then the goddess has started to enjoy the blood and cannot be stopped. Thoth gets an idea, however, and serves her a large amount of red coloured beer that the goddess drinks, thinking it is blood. Intoxicated and tired she stops the slaughter. This is the background myth to the Hathor festival, during which great amounts of beer was drunk. The ancient creator god/sun god then rode Nut in her cow form, high up, and came to be the sky. The myth then tells about the inheritor Geb and the need to use magic against dangers. The book is a kind of guide for the dead who will follow Ra in the boat. It is clearly related to *The Pyramid Texts*, *The Coffin Texts* and *The Book of the Dead*, but is more literary.

Litany of Ra tells about the sun god and he is evoked in all his 75 manifestations, among which Horus, Isis and the "Great Tom Cat".¹¹

Several of these texts are suitable to both underworld meditations as well as the invocation of certain gods. Even if the order is not clear, the passages are in themselves valuable and the language is beautiful and full of references to myths and hidden meanings.

I am Nun, the only one without equal. That I came to be, that was at the great moment of my flooding, when I came to be. I am the one who flew, whose shape is that of the Djebel which is in the egg. I am the one who arose there, in Nun. See, Hehu (chaos god) came to me. See, I am successful. That I created my body it was with my akh-power. I am the one who created¹² myself. That I built myself, that was through my will through my heart. What came forth from me was under my surveillance. Tears are what I created¹² and blind men are my cattle. – From a *Coffin Text*, spell 714 (author's translation).

* * *

NOTES

¹ Pinch, G., 2002, *Egyptian Mythology*, Oxford University Press, Oxford.

² Redford, D. B., 2002, *The Ancient Gods Speak*, Oxford University Press, New York.

³ Redford 2002.

⁴ Pinch 2002:15.

⁵ Pinch 2002.

⁶ Redford 2002.

⁷ Pinch 2002.

⁸ Redford 2002.

⁹ Pinch 2002.

¹⁰ Redford 2002.

¹¹ Pinch 2002.

¹² Actually 'made' (*iri*), but meaning 'created'. There is a difference between levels of creating. Tears and men are often incorporated in a play of words, since the words are similar. Men are often created from in the same play of words, which is here referred to. Sometimes a weaker term for the creation of man, compared to the creation of gods.

ANDREAS BACKA
RITUAL GROUP FINLAND

The Manala Pathworking

A DARK MAGICAL WORKING INSPIRED
BY THE KALEVALA EPIC

During the first millennium of the Common Era, speakers of Uralic languages living in the Baltic region developed a rich oral poetry. The tradition, which had its roots in prehistoric times, lasted into the nineteenth century. During this period a lot of material was collected by, among others, Elias Lönnrot (1802-1884). The material was compiled into a national epic of the Finnish people – the Kalevala. The first edition containing 35 runes* was published in 1835. An expanded edition containing 50 runes was released in 1849.

The Kalevala contains ancient myths of the creation of the world, and epic tales of long journeys and magic. The Kalevala is also a valuable tool for spiritual development. One of the first persons to recognize this was the Finnish occultist and author Pekka Ervast (1875-1934). In his book *Kalevalan avain* (The

Key to the Kalevala), Ervast connects Finnish mythology to theosophical ideas, Atlantean myths and Christian esotericism. The Kalevala has, however, previously not been explored to any greater extent from a left hand path perspective. This is one of the main objectives of Ritual Group Finland.

The Journey of Väinämöinen

In Finnish mythology the kingdom of the dead is called Manala or Tuonela – an island located deep into the woods, ruled by the god Tuoni, the goddess Tuonetar and their demonic children. According to the Kalevala, it required a very long march to reach the island: one week through thickets, another week through woods of bird cherry, and a third week through woods of juniper.

Throughout the ages, many have entered the land of the dead, but very few have returned. Lemminkäinen was, as in the Egyptian myth of Osiris, torn to pieces and thrown into the stream by Tuoni's bloodstained son, when he tried to shoot the swan of Mana. The sorcerer Väinämöinen is one of the few persons that traveled to the underworld and managed to return unharmed. Väinämöinen entered the land of the dead in hope of finding the magical words he needed in order to complete the

building of his ship. But Death does not want to reveal any words of power nor let him return to the world of men. In order to prevent Väinämöinen from escaping, Tuoni threw a net across the river that separates the isle from the mainland. Väinämöinen managed to escape, however, using his ability to change form – he dived into the water in the form of a viper, and went through the net.

This story of Väinämöinen is a typical example of the shaman's journey to the underworld which can be found in many pagan cultures. The Finnish witches used this technique to travel to other worlds in their search for wisdom and guidance. Drumming was often used to



Lemminkäinen's mother has gathered the pieces of her son. Painting by Akseli Gallén-Kallela 1897.

induce a state of trance, and open up a gap between the world of daylight and the infernal regions.

The following visualization can be used to get in touch with the powers of Manala. A drum, ritual bell, singing bowl, background music etc, can be used to strengthen the effect of the meditation.

Preparation and Relaxation

Lie down in the death-posture – on your back, arms about 45 degrees angle from the body, palms upwards and fingers relaxed. Your legs are slightly apart from each other and your eyes are closed. If necessary, make small adjustments to your position so that you will be able to lie totally still during the entire meditation.

Take a few deep breaths and relax yourself completely. Become aware of your physical body, from the top of your head to the tip of your toes. Tell your body that it is time to relax and leave all worries of everyday life behind. Feel how a comfortable, warm sensation is spreading throughout your body. If any thoughts should arise, just let them pass without paying too much attention to them. Breathe slowly through your nose and imagine how all negative energies that you have gathered during the day are being replaced with fresh and vital energy from the air that surrounds you. Notice how all tension is disappearing and how your body is becoming heavy and sleepy. And as your physical body is falling asleep, your mind is at the same time becoming completely calm and focused.

Begin to focus on one part of your body at a time, beginning with your left foot. Bring all your attention to the first toe and feel how it becomes pleasantly warm and relaxed. Move your focus to the second toe, third, fourth etc. (Proceed in a similar manner with the rest of your body.)

Bring your attention again to your natural breath. Do not try to force it in any direction. Just listen to your natural breathing and feel how you are getting even heavier for each breath you take.

Now leave your breathing and know that you are about to make a journey down into the ground – down to the infernal regions of

Tuonela, the kingdom of the dead, to receive the wisdom and power from the gods of the underworld. (Sound a bell to indicate the start of the pathworking.)

The Pathworking

Begin to feel how you are floating downwards. You are not falling, but rather slowly sinking deeper and deeper into the ground. All around you is darkness and you are surrounded by complete silence. Suddenly you realize that you are standing on a small road which leads into the woods. The landscape looks unfamiliar, and you see no signs of life, except for a bird which is circling above you in the air. When you look towards the skies, you see that dark clouds have gathered, and that the power of the sun is fading.

The bird that you observed before has now landed a small distance in front of you, and you see that it is a beautiful long-necked black swan. It is as if the bird was somehow speaking to you – just by looking into the eyes of the creature you can feel its thoughts, and you understand that if you follow the bird into the woods it will lead you up north, to the distant lands of Tuonela. With heavy wing strokes the bird sets course into the forest and you follow him on his journey. As you are walking, the forest is getting thicker and darker for each step you take and the surroundings are melting together into a grayish fog. You can barely see the path in front of you in the blackness, but you still continue without hesitation, following the call of the bird.

After a while you leave the forest behind you and a short distance away, you begin to distinguish the outline of an island which is separated from the mainland by a river with black billows. You feel the grains of sand against your feet as you walk towards the water and as you draw closer, you notice the silhouette of a woman standing on the bank of the river. When you approach her, she turns her head to meet you and you realize that her skin is black and her whole being is radiating a cold and terrifying power. You know that this is the daughter of Tuoni, and now she is inviting you to follow her across the stream in her ferry-boat which is waiting by the shore. The waters are deep and violent, and filled

with threatening whirlpools, but your ferry-boat is left unharmed. As you arrive to the other shore you notice, that most of the island is dominated by a mighty dark castle.

Before you now are the magical lands of Manala. The gates are open and you may freely explore the chambers and dungeons of the castle or the surrounding landscapes, but when you hear the bell sounding, you will know that it is time to return to the world you came from. (Keep a long break here and let the participants explore the place for themselves.)

You slowly begin to feel how your astral body is drawn to your own world. When you feel that you are ready, you can return to the beach where the ferry-boat is waiting for you. Slowly begin to leave these lands and return to the world of the living, across the black

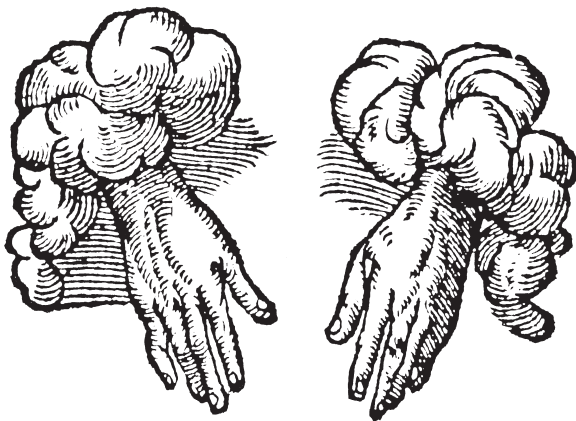
river and through the forest. Leave this world behind for now, but know that you are going to return again later. (Signal the end of the meditation.)

You have now returned to the temple. Your physical body is asleep, but you are gradually getting more aware of it and of the world that surrounds you. Feel how your astral body is melting together with your physical body, in perfect union. Take a few deep breaths and slowly begin to move your limbs. Whenever you feel ready, you may open your eyes.

The working is concluded with a banishing ritual.

NOTES

* The word "rune" refers in this context to poetry written in the Kalevala meter.



VAMACARA

The Left Hand Path

I have written many texts about this topic in the past. I am dealing with it for about 10 years now and it has encountered to me in so many various ways that it was so hard for me to reduce the left-handed traditions to a common denominator. On a conservative view, I have to say that such a denominator does not exist. The Left Hand Path has developed an own way in the Christian West and this way has nearly totally emancipated from its Eastern origins.

In this essay, I want to describe a general perspective of the Left Hand Path, complete

the presentation of the authentic *Vama Marga* and show this in the Judaist/Cabbalist/Christian symbol system. This presentation does not only give a transfer of some principles of this tradition. It also should ask the question, if the *Vama Marga* really finds a counterpart in the Judaist/Cabbalist/Christian symbol system or if there does not exist necessary elements that have no similarity in the biblical sytem, like the mother goddess.

The review of all cultures shows that mankind was always enacted by laws and rules. The obedience of this fact should all along be ascertained by promises of salvation or praised rewards. May it be the promise to get into the eternal paradise, to be delivered from the circle of rebirths but also the threats of sustaining endless pain in hell, of stewing in eternal damnation on the darkest place far away from God or of being eternally bound to matter – the diversity of these salvations, which should save the adherence to divine bids, are huge.

For mankind, there were always decisions to make: accepting these doctrines and searching for cognition on the already known way; do we believe to get liberation by keeping

given standards or do we anticipate that real knowledge, about us and the world or rather the break out of the loops, is only possible, when we do not keep the proprieties and search outside the known ways. The latter decision is directed against religious, cultural, social and political standards and searches on a dark place beyond known structures. We call this decision the Left Hand Path. The counterpart to this, the acceptance of given standards, is called the Right Hand Path.

In western religions, the Left Hand Path is generally seen as satanic, because it is not conformed with Moses's laws and Jehovah's regulations.

In the Bible, we see the first event in the Fall of Man; Adam and Eve take the fruits of the Tree of Death and were contravened of the Paradise so that they could not eat from the Tree of Life as well and get eternal life. Many cults of the right-handed path, like the classic Cabbala, try to eliminate the separation between man and God created by the Fall of Man, and want to create with the help of Jehovah a perfect Garden Eden in accordance with God.

Although the Bible speaks of the Right and the Left Hand of God, it is unusual to attribute these terms in the biblical space. Strictly spoken, Left Hand Path refers to traditions of eastern religions, particularly the Hinduism.

The aim of the authentic Left Hand Path in India is to save the inner being/existence – *Atman* – from Maya, the great illusion, what we notice as world. *Atman* is deemed to be the reflection of *Brahman*; the destruction of the illusion of Maya leads to the liquidation of the human ego and to the transformation of the human state into the divine; the human awareness becomes the absoluteness by disabusing of cosmic bondages.

The left-hand path adept seeks to liberate him/herself from passive subjection to the illusory nature of Maya, thus freeing the consciousness from the binds of self-created delusion. – *Demons of the Flesh*, Nikolas and Zeena Schreck.

In Sanskrit, the Path is called Vama Marga or Vama Cara. The last one means 'left way'. This path is associated with the impure hand,

because it deals with taboos outside the given standards.

In India, the left hand is used to clean the anus and has traditionally been connected with all that is unclean. – *Demons of the Flesh*, Nikolas and Zeena Schreck.

From a biblical point of view, the Left Hand Path leads to a separation from Christian/Judaist God and his creation because it searches for knowledge outside the divine standards and deliberately breaks them.

Antinomism is an important part of the *Vama Marga*, but not its only element. *Vama* has a double meaning; not only 'left', but also 'woman' or 'female'. Therefore the *Vama Marga* is also called the female path.

The Vama Marga is actually "the Path of Woman". In fact, the Vama Marga seems to have been known as the path of the woman long before it was interpreted as the way of the left, the opposite of the right-hand path. – *Demons of the Flesh*, Nikolas and Zeena Schreck.

The Vama Marga sees the female in two forms. On the one hand as inner principle, as propulsive power, on the other hand as mother goddess, the creator of all being and



as incarnation of the primary chaos.

In the esoteric west, this principle of identity between inner and outer chaos is known by Hermes Trismegistos:

What is down equals what is above, and what is above equals what is down. – *Tabula Smaragdina*, Hermes Trismegistos.

Or think of the good old Prometheus, who took the fire away from the Gods in heaven and gave it to the human. The fire of Lucifer that blazes in human. The Gnostics knew this spark of light that dozes in matter and should be released. And the draconian tradition tells from the inner and outer dragon.

After this, it is necessary to find the element of the mother goddess, the incarnation of the Outer Chaos, in biblical traditions in order to transfer the Left Hand Path adequately.

The study of Sumerian scripts leads us forward. They chronicle of Tiamat, the mother goddess. The Bible does not care of that very much, but it exists.

The earth was formless and void, and darkness was over the surface of The Deep (Tehom), and the Spirit of God was moving over the surface of the waters. – Holy Bible, Genesis 1:2.

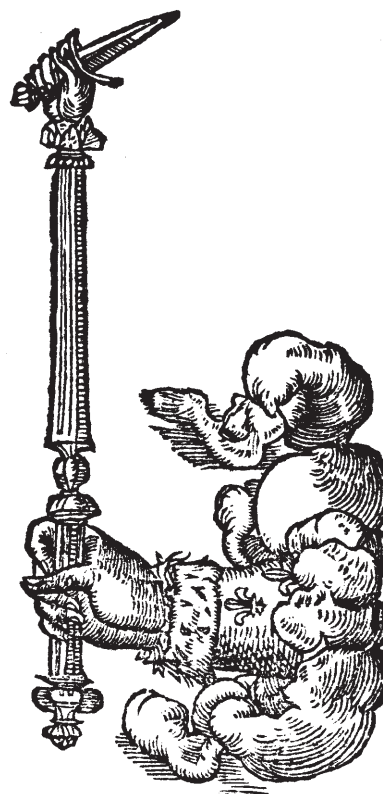
Today's experts agree that the Hebraic *tehom*, 'the deep/depth', is derived from Tiamat. They also agree that the snake in Garden Eden, who betrayed Adam and Eve into tasting the fruits, was Tiamat. Tiamat, the deep, that is as old as God or even older and lead the way of his creation. Tiamat is portayed as dragon of chaos. She created eleven monsters and with them she fought against creation.

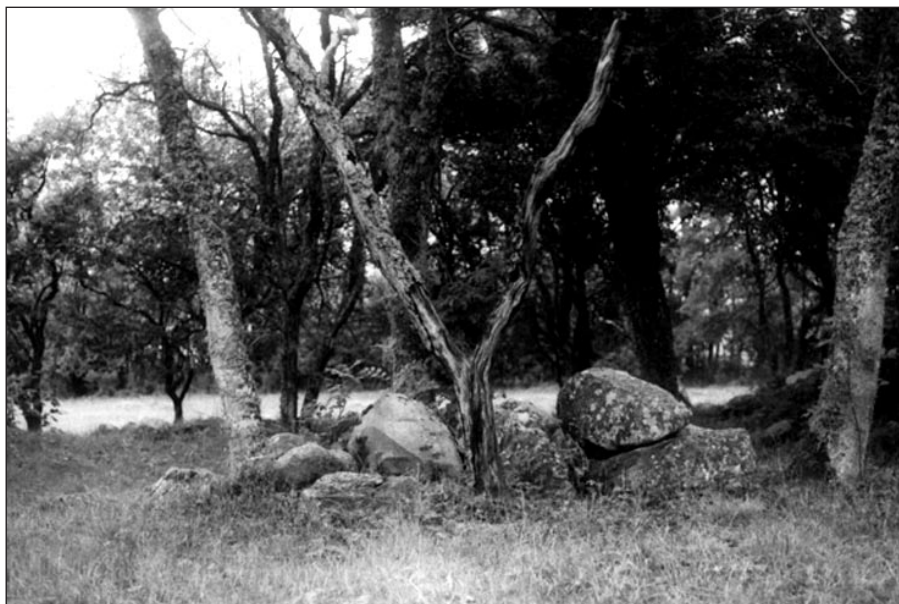
The Gods assembled around Tiamat. They were fearsome, and they were restless day and and night. She didn't fill with blood, she filled with poison. She wrapped horrifying snakes in awful beams. They were 11 and so she gave birth to them. [...] And she proclaimed the fight against the Gods of heaven of earth, her breed. – *Urlicht*, W.H. Müller.

It seems to be obvious to equate these eleven monsters with the Kings of Edom and Qliphoth.

[T]he Qabalists associated these kings [of Edom] with the evil primordial worlds and their lords. [...] The ancient lords of Edom were eleven in number, and this number is associated with the principle of evil in the Bible. [...] In the Qabalah these names correspond to the eleven demon rulers who govern [...] the evil side. – *Qabalah, Qliphoth and the Goetic Magic*, Thomas Karlsson.

A Left Path that is practised in the Christian-Cabbalist cultural circle could be described as follows: the work with the destructive Qliphoth – the shadow(s) or the anti-creation – leads to the liberation of *Atman* from the chains of creation – the great illusion Maya. The Path shows up to the dark mother goddess Tiamat/Tehom, passes God and His orders. In contrast to the Path that orients by Jehovah's orders and so only leads to Jehovah, the Left Hand Path of Qliphoth leads into the original chaos before creation. It enables to break through all borders of creation. Atman is liberated from all boundaries of creation, and the individual awareness becomes the Absolute Awareness. This transformation can be described as 'becoming God'.





The Magical Week 2007

VISIO, VIRES, ACTIO – THE DRACONIAN ALCHEMY

The Magical Week of Dragon Rouge 2007 will take place between Monday August 6 and Sunday August 12. This year the focus will be The Draconian Alchemy and we will explore the principles of Alchemy together with the Qliphotic path of Initiation. Every day is dedicated to one of the seven levels of Alchemy as well as the Chakras of Kundalini-Tantra and the seven runes in the Gothic Qabalah. We will work with the three pivotal principles of Draconian Magic to strengthen our will and our power of action, and to strengthen our communication with our Daemon and our higher self.

We will delve into the night side of spirituality in the timeless landscapes of Gotland. In our temple, in medieval ruins and in the barren sublime land we will work with Saturnian alchemy, dark witchcraft, Qliphotic invocations and Goetic evocations. We will conjure spirits such as Succubus and Incubus, and dark initiatory gods like Lilith and Lucifer.

We are planning journeys to ancient sites that we have not previously visited, and we will initiate the week with one day and night of silence according to the Via Silentii. The week will be concluded with a Witches Sabbath.

The course lasts one week (7 days) and in-

cludes active scheduled magical work during at least five hours a day, but with the possibility to continue working magically individually or in group outside the basic schedule. We have our own forest where we can conduct Goetic and Qliphotic ceremonies undisturbed. In a reconstructed Viking village we will conduct Old Norse ceremonies and we will meditate at powerful sites next to the sea. We will visit areas that are reputedly haunted and that according to legends are home to nature spirits. The course will take place on our ranch where we have created a Draconian Temple and we have many of the most important Old Norse cult sites within easy reach.

The course costs 2100 skr/220 euro. 700 skr/80 euro for food is added. All participants must book their place by paying the fee (food can be payed on arrival) latest 31/5. But, if you want to be sure, book as soon as possible since the number of places are limited. You can of course pay the food together with the course fee, but this is not necessary.

We are travelling during high season so be sure to book your journey in good time: www.destinationgotland.se or www.gotlandsflyg.se. For general information: www.gotland.info.

Program



DRAGON ROUGE Stockholm

Wednesday Meetings

The lectures and magical working of the mother order in Stockholm are held in the temple. We will mix theory with practice. Every month will be dedicated to a deeper study of a specific subject. As usually we will meet every Wednesday at the subway station Thorildsplan at 19.00 pm. The meetings cost 50 skr for members (60 for others). We are open for suggestions regarding the themes of the lectures.

The last meeting each month is dedicated to work from 1.0° Lilith.

May: The cave of Lilith.

June: Sigil magic and witchcraft

July: Summer break.

August: Summer break. Magical Week August 6–August 12.

September: The Star of Lucifer.



LODGE SINISTRA Malmö

About the projects of the lodge

The magical work of the lodge takes place within the frames of the circles that focus on different practical aspects of the occult current of which the lodge is a part. The activities of the lodge are never, however, limited to a sole circle and members of Dragon Rouge working in the lodge can choose to take part in the specific workings or not. Apart from the circle workings we are arranging a larger social meeting every first Friday of each month.

Active circles and projects

The work of the lodge is mainly connected to three working circles which are dedicated to Witchcraft, Astral/Dream Magic and the Draconian Initiation.

January and February

In the circle focused on the Draconian initiation we are studying the GOTA formula and discuss the interplay between separate magical tradition in the initiatory process. General assistance to those who are working with the initiation course.

The dream circle is working with spirit contact in astral environments. We are especially going into astral techniques and the actual communication with a specific entity. We are mainly working with Qliphotic spirits.

March and April

In the circle focused on the Draconian initiation we are studying the GOTA formula and discuss the interplay between separate magical tradition in the initiatory process. General assistance to those who are working with the initiation course.

The dream circle is working with spirit contact in astral environments. We are especially going into astral techniques and the actual communication with a specific entity. We are mainly working with Qliphotic spirits

In the circle focused on the Draconian initiation we are studying the paths and tunnels on the tree of life and their significance for the levels of initiation. A special emphasise is on the tunnels that are relevant for the first three levels.

The Old Norse mythology is rich in sublime worlds and entities. The dream circle is working with the middle world of Yggdrasil and any of the three worlds there. Our goal is heightened knowledge and insight in the energies and environements associated with this spheres.

sinistra@dragonrouge.net
www.dragonrouge.net/sinistra

DARK SUN

What do you need for your magical work?

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www.dark-sun.cjb.net



LODGE HELDRASIL

Thüringen, Germany

The future of mankind will depend to a high degree on on cognition the of the shadow.

– C. G. Jung in a letter to the priest Victor White.

Like previous years, the year 2007 is wholly under the sign of the exploration of the dark side. Our lodge meetings begin at 6 p.m. again and contain a practical part besides theory.

In the upcoming year we will set three main focuses that take three months each; during the three summer months there will be no regular lodge meetings. The first three months will be dedicated to nordic magic, the next three months to qliphotic demonology.

Apart from the regular meetings and ceremonies there will be events taking place, that can often be planned on short terms or deliberately not announced officially. These events will mostly take place in cooperation with other orders or organisations. Who wishes to take part in these should get in contact with us, we will send them information on time.

We will continue to hold our sun-related celebrations of the annual cycle in the reconstructed solar observatory in Goseck (Saxony-Anhalt), the lunar celebrations further on in the near-by forest here in Thuringia.

Please register for the events early enough with a short note so we can plan everything properly (lift, accommodation etc.).

Saturday, 20th of January: Rune magic. We attend to advanced rune magic, for instance the Uthark-row and the Adulruna-system.

Thursday, 1st of February: Fasnot. Awaking of the sleeping earth. The Edda tells us in the Skirniför how Skirnir (the first sunray of spring) courts Gerda (the earth) for the

fertility god Freyr, who is put off to a later date (Ostara).

Saturday, 17th of February: Stada. The use of symbolic body positions in magic practice is known in many cultures, see, for instance, Hatha-Yoga in India. A similar but simpler practice was presumably used by indo-europeans, as pictured, for instance, on the Gallehus-horns. Tonight we attend to Stada-work in theory and practice.

Saturday, 17th of March: Seidr. This ecstatic form of loss of control over oneself was introduced by the Vana-goddess Freyja according to the Ynglinga-saga, chapter 7. We attend to the history of Seidr and will perform a Seidr-ritual in the practical part.

Tuesday, 20th September of March: Ostara. Vernal equinox. The old spring feast is celebrated with a ceremonial myth. The light has finally defeated the darkness, the days become longer than the nights.

Saturday, 21st of April: The Antagonist. We attend to several antagonists (Mephisto, Seth, Loki etc.) and their relation as initiator of the left-hand-path. The practical part consists of a ritual of the antagonist.

Tuesday, 1st of May: High May. Fertility feast. Union of the sun god with the earth goddess.

Saturday, 19th of May: Demonology und Goetic Magic. We attend more closely to the grimoire Goetia, its relation to the Qliphoth and we will invoke a selected demon in the practical part.

Saturday, 16th of June: Necronomiconic Magic. A study of the Necronomicon, its origin and its meaning in modern magic. In the practical part we test a magical work from the Necronomicon (Schikowski-edition).

Thursday, 21st of June: Summer-solstice. Balder's death, the nights become longer and darkness slowly dispels the light.

Sunday, 29th of July: Flax harvest. A feast dedicated to Thor. Beginning of harvest. Loki (summer heat) cuts Sif's golden hair (corn).

Saturday, 22nd of September: Autumn sacrifice. Thanksgiving. Thanks for the harvest is given to Odin and Frigg. Balder's entry into the underworld of Hel.

Saturday, 20th of October: Werwolves, vampires and magic flight. In the files from the

witch trials there are hints at transformation into animals, the witch flight and encounters with vampires over and over again. We study these reports in relation to a europe-wide ancestral-shamanic initiation cult, whose traces are still found in popular-religious ideas.

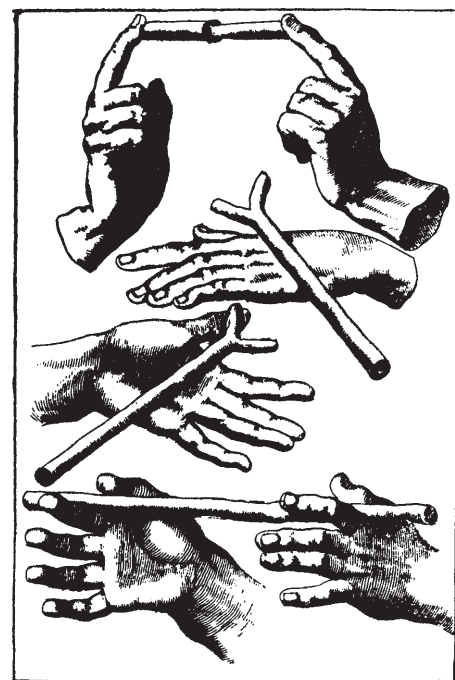
Thursday, 25th of October: Winter night. Feast of the ancestors. Nature „dies“ now, so the ancestors are commemorated as well, and sacrifice is offered to them.

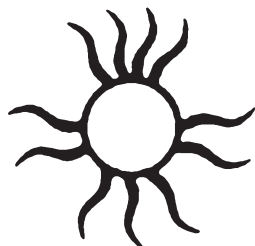
Saturday, 17th of November: Necromantics. We explore several gods and demons that are associated with death (Azrael, Kali, Ereshkigal, Hel) and their domains.

Saturday, 15th of December: Via Nocturna. Our traditionally last magic work of the year, the Via Nocturna.

Friday, 21st of December: Yule. Winter-solstice. Yulefeast, beginning of the sanctified nights, birth of light and its victory over darkness.

logenmeister@heldrasil.de
www.dragonrouge.net/heldrasil





LODGE SOTHIS

Naples, Italy

Lodge Sothis is operating with both short-term and long-term projects rooted in the different aspects of Dragon Rouge's magical system. We emphasize the importance of group workings as inspirational and guiding tools toward a deeper understanding of one's personal path and as contribution to the Draconian current. We have weekly meetings, every Tuesday, open for all members of DR. Each meeting includes theoretical and practical explorations of the magic of the Order. Initiates into the 1.0° and 2.0° have the possibility to join more advanced workings that will take place in specific moments.

APRIL – Witchcraft, part III. Exploration of the Thantifaxath tunnel and invocation/evocation of related beings through Graeco-Roman witchcraft techniques. Preparation to enter in the sphere of Gamaliel.

Initiates and initiands into the degrees 2.0° will also conduct workings related to magical self-defense.

MAY – Gamaliel and the dark side of dreams. The world of dark astral magic in theory and practice.

JUNE – Sacrum Bellum I. The Mysticism of war and strife. From Kundalini power rituals to therianthropy and magical protection.

JULY – Sacrum Bellum II. Deeper workings onto the Way of the Warrior: the Roman tradition, the Kshatryias, etc. and the dark side of the warrior.

www.dragonrouge.net/sothis
sothis@dragonrouge.net

UR-HEKA PUBLISHING and FIAT NOX

UR HEKA is a small, low-budget publishing house born inside lodge Sothis, which aim is to publish material written by members of the lodge and of the Order, in addition to magical and esoteric works related to the left hand path we may find suitable to release. Until now we have released the following works:

THE PATH OF THE WOLF (41 pp., A5 format) by Vira Saturnio. The Wolf is the ultimate symbol of the Warrior in many cultures of the world. It is the main totem of the Warrior who starts walking on the Path of Initiation, following his/her Dharma as Sacrifice toward the holy war against Him/Herself. In this essay, the author illustrates the first steps to start this Path, with some hints and an explanation of the different meanings of the Wold. This is both a mystical and magical experience, that will lead the reader to change his/her life and nature through the practice of inner self-discipline and sacrifice. The author is a member of Lodge Sothis, a working group of the magical order Dragon Rouge, and this writing is based upon his experience with Draconian Magic and related subjects. Price: 5 EUR

FIAT NOX is Lodge Sothis' bulletin, in which we discuss magical practices, and whose aim is to exchange knowledge and ideas with the Order. Everybody is welcome to provide contributions.

Until now we have three issues out, n. I (November 2002), n. II (July 2003) and n. III (July 2005).

- November 2002 issue is a monography about the Thoth Tarot, and features some extra contents about auric workings and purification rituals. Price: 5 EUR

- July 2003 issue (34 pp., A4 format), has contributions both from the Italian and foreign members of D.R. and it includes theoretical and practical material Price: 5 EUR

- July 2005 issue (35 pp., A4 format) is the summary of 2 years of the lodge's researches into dark Egyptian magic, and presents many new and unpublished articles and an impressive collection of rituals and sigils. Price: 5 EUR

To order an issue you must have at least started practicing the magical course 1.0°. You order our material by sending an email to *sothis@dragonrouge.net* or *urheka@email.it*.



LODGE MAGAN

Silesia, Poland

Manifesto:

*"But Man possesses the Sign
And the Number
And the Shape
To summon the Blood of his Parents.
And this is the Covenant"*

(The Magan Text)

The Program for 2007

January–February: Winter astral project: basic trance and astral projection exercises, Goetic workings, journeys to the Labyrinths of Zin.

March: Egyptian magic: demons and dark deities of Egypt.

April: The Tunnels of Set: exploration of chosen qliphothic paths.

May: Dark Witchcraft and Necromancy.

June: Kundalini and the chakras: basic and advanced exercises.

July: The Adversary / Initiator of the Path: workings devoted to such figures as Lucifer, Set, Nyarlathotep, Cain, etc.

August: Summer break.

September: Vampirism, theriomorphism, lycanthropy, and blood magic.

October: Norse magic.

November: Demonology and Goetic magic: chosen grimoire workings.

December: The beginning of the winter astral project: chosen Necronomicon-related practices.

This is only a brief schedule. More info and details are published on a regular basis on our website.

info@magan.superhost.pl
http://www.dragonrouge.net/magan

Lodge Magan publications:

Dragon's Blood # 3: Dark Witchcraft

The third issue of Dragon's Blood magazine is devoted to Dark Witchcraft and contains the following articles and practical rituals: "The Goddess of the Sabbat – The Guide on the Path of Self-Deification", "Invocation of the Four Goddesses of the Sabbat", "The Dark Side of the

Moon – Presentation of the Gamaliel Qlipha", "At the Crossroads of Sleep", "Nyarlahotep – Initiator of the Sabbat", "The Persian Concept of the Sabbat", "Evil in the Eye of the Beholder", "Great Journey Backwards – Into the Shadow Embrace of the Devil's Sabbat", "In the Shadow Embrace of Infernal Sabbat – a pathworking", and other Sabbatic rituals and workings. Available now.

Dragon's Blood # 2: "Practical Necromancy"

"Dragon's Blood" is a magazine which contains texts of practices and theoretical material connected with our current projects. The second issue is devoted to practical – more and less known aspects of necromancy. It contains articles and practical workings such as: "Azrael and the Death Principle", "The Necromantic Ritual of the Shadows", "Ladies of Infernal Dimensions – Goddesses of Death and Rulers of the Underworld", "Inhabulos – the demon of necromancy", "Necromancy in the Cthulhu Mythos", "Niantiel – the pathworking", "The Underworld in Mesopotamian Mythology", "Nitocris – the Queen of Ghouls and the Lady of the Pyramid", "Nas – Persian Demon of Necromancy". Each article is followed by a practical working.

Dragon's Blood # 1: "Beasts of Watery Abyss"

The magazine contains essays: "Dagon – Lord of Watery Depths", "Apep – the Serpent Chaos Demon", "Leviathan: 'King over All the Sons of Pride'", "A Few Remarks on Tiamat", "Other Mythological Water Beasts and Monsters". And practical workings: "Ceremony of Apep", "Invocation of Leviathan", "Alchemical Rebirth in the Waters of Tiamat", and a Lovecraftian pathworking: "Journey to Ulthar".

"Glimpses of the Left Hand Path"

The book is a collection of essays from our old website. The articles, which focus on diverse aspects of the Left Hand Path and were written by members of the Lodge, are now available in English. The book is a paperback, 140 pages, containing 15 essays along with the additional practical part of suggested workings. The articles cover such themes as: "Hecate – the Goddess of Darkness, Magic and the Moon", "Anubis – The guide on the path to Eternity", "Rudolf Steiner's demonosophy", "Theory of Humours in the Renaissance View of Man as Microcosm", "Lilith – the Mistress of the Dark Side of Human Nature", "Yatuk Dinih – Black Magic in Ancient Persia", and many more.



NYX

Dragon Rouge Circle for Female Magic

Nyx is an international internet-based circle focused on female magic, both practical and theoretical. Magical workings are conducted each full and dark moon and at magical festivities. Both female and male magicians from 1.0° Lilith are welcome.

During the first Nyx year we entered deep into the caves of Lilith, during the first part of our second year we ran with the behorned one and then joined the two forces together. Our efforts have given birth to two powerful rituals performed by female circle members at the annual meetings. 2005 ended appropriately with Uhl and Nyx workings.

2006, the third year of magical workings with the Nyx circle of Dragon Rouge begins with a Kali working. Interested to join? Our work takes place every dark and full moon, we work simultaneously since members of the circle live in different countries. You have to be initiated into 1.0° to take part. For more information contact Åsa T. at nyx@dragonrouge.net.

Ritual Group Finland

Ritual Group Finland will work with several projects of various depth and length, but all will be pivotal to the Left Hand Path. We will strive to uphold the balance between theory and practice, it is our goal to support the development of the individual, the order, and the Draconian current, through group workings. Our primary focus will be the Nordic traditions, above all the Kalevala.

The group can be reached at mpk@iki.fi.

Ritual Group Uppsala

The Ritual Group of Uppsala was founded during the summer 2004 and is in the present time focusing on witchcraft in its many expressions. Within the frame of witchcraft, we will work with both basic and more advanced forms of the following subjects: divination, manipulative (lesser) magic, necromancy, astral/dream magic, totemism, shapeshifting/lycanthropy, herbal magic and the creation of different kinds of magical potions and oils.

We have meetings every other week. For more information about our activities, feel free to send us an email at atlantae@gmail.com.

Ritual Group Athens, Hellas (Greece)

Hekate's Project has almost reached to its end. Ritual Group Athens will take up advanced Kundalini meditation. Deep visualization work will be combined with our work.

In these series of workings the opportunity is given to us to gain personal empowerment before we explore the Shadow.

NOTE: Our workings will be held under different occasions for a specific period of time due to special reasons.

You can contact us at typhonic_g@yahoo.gr.

Ritual Group Gothenburg

Inspired by the shimmering darkness of the Qliphoth and the powers of the Goetic entities we seek the essence of the Draconian mysteries. Beyond the borders of reality we will find a passage through the unlit tunnels of initiation.

Contact: rg-gbg@hotmail.com

Magical Courses

The magical courses of Dragon Rouge is recommended to all members that want to deepen their knowledge of magic and get a schedule for magical work with practices and advices. The courses are also the key for those who want to get initiated in the grade system of Dragon Rouge. From course 1.0° you get a personal tutor (contact person) to contact if you want a personal guidance or just have questions regarding the courses or magic in general.

Magical Course 1.0°

As a member of Dragon Rouge, you have the possibility to order a six month letter course that will present the foundation of magic and draconian philosophy. After the course you have the possibility to be initiated in the first grade in Dragon Rouge (Lilith 1.0°). The course consists of extensive material of a value of at least €/ \$ 100 (if bought separately) and it also includes previously unpublished texts. The six parts of the course consists of theory and a monthly practice schedule for practical magic and parapsychology. As a participant of the course you will get a personal guide that can help you through the course. The course includes:

- The foundation of magic and draconian philosophy.
 - Rituals and ceremonial magic.
 - An introduction to dark magic.
- The foundation of Qliphoth and the Qabalah.
 - Chakras, kundalini and sex magic.
 - Typhonian alchemy and odinistic rune magic.

...and many other subjects.

Course 1,0 costs €55 in Europe and \$66 Overseas. Payment is done in the same way as the membership and please keep your receipt until you have received your package.

Magical Course 2.0°

This is the magical course that can make an initiation in the second grade of Dragon Rouge possible (Gamaliel 2.0°). The course is constructed according to the same pattern as the first one (Lilith 1.0°), but with a more precise direction and with more personal commitment. Magical course 1.0° must be completed before you can begin with 2.0°. The course includes:

- The foundation to the second qliphotic level.
 - The philosophy of the left hand path.
 - Dream control and astral journeys.
 - Witchcraft.
 - Sex magic and carnal alchemy.
 - Astral rituals.
 - Demonology and deeper studies of the Qliphoth.

...and many other subjects.

Course 2,0 costs €60 in Europe and \$73 Overseas.

Member Shop

All prices include postage and packing.

It can take up to 2-3 weeks before what you have ordered arrives, but usually you will receive your items considerably faster.

To order you send well-hidden cash in a registered letter to the address of the order. Always save your receipt of the letter until you have received what you ordered.

You can also pay with PayPal or credit card. Then use our online Member Shop at: www.dragonrouge.net.

Books

EMBRACING THE DARK:
THE MAGIC ORDER OF DRAGON ROUGE – ITS
PRACTICE IN DARK MAGIC AND MEANING
MAKING
By Kennet Granholm

The study of Western Esotericism is an emerging academic field with research mainly being carried out on historic currents ranging from Renaissance to early modern Europe, and on the “New Age” movement. The mode of spirituality called the Left Hand Path has, however, not yet attracted the attention of academia. The present study of the dark magic order DRAGON ROUGE constitutes an attempt to contribute thoroughly and creatively to this line of research. Objects of the study are the organization, philosophy and practices of the order, as well as the adherents’ construction of coherent world views. In an attempt to shed light on the particularities of this contemporary late modern esoteric phenomenon, a historical perspective on Western Esotericism has here been combined with a discussion on the impact of recent societal change.

This is a unique opportunity to get a copy from this limited first printing of the doctoral thesis on Dragon Rouge, which also is the first, but certainly not the last, academic thesis on a Left Hand Path subject.

ISBN 951-765-251-8

Binding: paperback. Number of pages: 347.
Sweden 340 kr • Europe € 45 • Overseas € 58

UTHARK: NIGHTSIDE OF THE RUNES
By Thomas Karlsson

This is an introduction to runosophy and gothic rune magic. It is based upon the controversial Uthark theory advocated by the Swedish professor Sigurd Agrell in the 1930’s. The Uthark is thought to be the dark and secret version of the rune row only known by the initiated rune masters. In this book the Uthark theory is applied to practical Nordic magic. The book contains a chapter about the Swedish rune mystic Johannes Bureus who expounded a system of gothic rune qabalah in the beginning of the 17th century. The dark dimension of the runes and the underworld initiation of Odin is the main theme of this book. *Uthark: Nightside of the Runes* presents the runes as a *Helwegr* – a road to Hel, which leads to illumination and self-deification.

ISBN: 91-974102-1-7

Binding: hardcover. Number of pages: 150.
Price € 30 in Europe and \$ 36 overseas.

GLIMPSES OF THE LEFT HAND PATH

Glimpses of the Left Hand Path is a collection of essays from the old website of Lodge Magan. The articles, which focus on diverse aspects of the Left Hand Path and were written by members of the lodge, are now available in English. The book is a paperback, 140 pages, containing 15 essays along with the additional practical part of suggested workings. The articles cover such themes as witchcraft, dark Egyptian deities, Rudolf Steiner’s demonosophy, black magic in Ancient Persia and many more. *Glimpses of the Left Hand Path* is a unique publication in a limited edition, including practices and rituals not published anywhere else.

Binding: paperback. Number of pages: 140
Sweden 220 kr • Europe € 24 • Overseas € 35

Webpage and Member Service

www.dragonrouge.net

Feel free to visit our webpage on the internet. Apart from the regular information, you have the possibility to use the members section for discussions and to share information with the other members. We also offer magical literature and older DR material for download in PDF format.

HOW TO ACCESS THE MEMBERS SECTION

To log in to our members section it is required that you register a username.

If you paid your membership over internet when you first joined the order, then you have already set up an account in the process.

If you paid in any other way or have been a long time member but never wanted access to the internet pages until now, then you must send us an email to administration@dragonrouge.net and tell us who you are and which username and password you want.

In the member section you also have access to the Member Store and in the personal settings you can administrate your user account (change password etc).

NEWSLETTER

If you haven't received our email newsletter since last summer, you must register to the new newsletter engine. You can do it under the "Administration" heading in the Member Section.

MEMBER SERVICE

On the webpage you also have access to our Member Service, where you can notify us of address changes and if something you ordered didn't get to you or if the Dracontias didn't arrive. Or anything else that concerns the administration of the order.

SUPPORT FUND

The Support Fund of Dragon Rouge was originally started with the goal of gathering

15,000 SEK in order to restore and furnish our Draconian temple at Gotland, a goal that was reached and the temple was first inaugurated at the Annual Meeting 2003.

Since then, the temple has been improved both practically and aesthetically, and we have more plans for the temple and the vi behind the temple building — the fireplace that serves both ritualistic and leisurely purposes at our meetings.

When contributing to the support fund, you can stay anonymous or use a pseudonym if you wish, otherwise your name will be presented together with the sum. The use of the fund money is reported at each annual meeting.

PAYING WITH PAYPAL AND CREDIT CARDS

On the webpage you can order everything we offer for sale, for example courses, books, other publications, etc. These you can pay with credit cards. Also the annual fee for membership and donations to the Support Fund can be paid there by card.

PAYING WITH CASH

If you don't like to order through the webpage or paying over internet, you can order like before by sending cash in a registered letter. Always keep your receipt until receiving what you've ordered.